

1494

# **The Missionary's Furlough**

By  
**W. T. Elmore, Ph. D.**

**American Baptist Foreign  
Mission Society**

**Ford Building, Ashburton Place  
Boston, Massachusetts**



Digitized by the Internet Archive  
in 2019 with funding from  
Columbia University Libraries

# The Missionary's Furlough

**T**HE missionary's furlough is a matter of vital importance, not only to himself and his family, but also to the work abroad and to the home churches. In the period of service of the average missionary a substantial amount of time is spent in the home land and in the journeys to and from the foreign fields. This fact makes the consideration of the use of this time a subject of no small importance.

The necessity for furloughs is a question long ago settled. Their frequency, length and other details, are matters with which the various Boards have long been dealing. There has been great advance since the time when missionaries came home only when health had failed, and had no support on their furloughs other than that which relatives or benevolent friends provided. The modern attitude towards the furlough is that it is a part of the time of service no less important to the progress of the work than is the time spent on the field. It is not primarily a vacation, nor is it a reward for the isolation of a foreign field. It is a necessary and important part of the great work abroad, and should be planned for with as much care as is the work done in one's foreign station. Boards are more and more coming to this view, and are making it possible for missionaries to be more efficient while at home, and their furlough periods more effective.

We are now dealing with the furlough from the missionary's viewpoint. How can he make this time of the greatest value to himself and so to the work, and how may it be of the greatest service to the home churches? As an aid to these ends the following suggestions are offered.

## REST AND RECUPERATION

It was for the purpose of restoring shattered health that the furlough was inaugurated. Until comparatively recent years there was no fixed period for the term of service. When failing health seemed to demand it, a missionary might secure leave. Naturally this plan did not work well. Many missionaries in their zeal for the work, or because of hesitation to declare themselves physically incapacitated, stayed too long, and impaired their usefulness. Others no doubt were led to magnify their ills. It has been found better from every consideration to require a furlough at stated times, and not to wait for signs of breaking health.

With this plan it is discovered that the majority of missionaries return to America with health comparatively sound, and thus the workers are kept in a higher state of efficiency, and return to the field is more prompt. Yet because a missionary feels no special need of rest is not sufficient reason for his neglecting this part of his furlough. It is not unknown for a missionary, returning in perfect health as he thinks, and plunging into the work at home, to break down while in America. We should never lose sight of the fact that the first intention of the furlough is that the missionary may secure rest, and return in physical vigor, to his work. It is

impossible for one to live a term of service on any ordinary mission field without greatly exhausting his vitality.

It is wise to have a thorough medical examination soon after arrival in America. This should be made by a competent physician; one who will be impartial, not allowing his judgment to be biased by his own personal attitude towards the necessity of the return, speedy or otherwise, of the missionary to his field. In case special treatment is needed, some of the best sanatoria in the country make special provision for treatment of missionaries, and physicians are available in these institutions who have had experience with diseases brought on by residence in the tropics.

In the greater number of cases special treatment is not necessary, and rest, recreation, and the general building up of physical vigor will do all that is required. The missionary ordinarily returns in the spring and the first summer should be devoted entirely to this end. Many find the sea voyage restful, and may well take slow-going, steady boats.

There is much to be said in favor of making the homeward journey a leisurely one, visiting places of interest along the way. In normal times living is cheaper in Europe and the Pacific lands than in America, and the missionary may without added expense receive the benefit of foreign travel such as other people are paying large sums to secure. The last weeks in one's station are often the most trying of the entire term, and there is an inevitable strain when one reaches the home land. To rest from the one and prepare for the other, there is nothing better than quiet travel among the world's great scenes, and these lie along the routes of travel, no

matter how one journeys. To those who are returning to children in America, naturally this suggestion of a leisurely journey will not appeal.

This matter of health and rest should be taken up conscientiously and intelligently. Often missionaries return to their work saying that they are more weary than when they went on furlough. Even in these cases it is to be hoped that the weariness is of another kind, and that even the strenuous life has been helpful. Yet frequently a missionary suffers more from ill health immediately after return to the field than at any other time. Individual needs should be studied. The recuperation should be of the right kind. To remain idle may be the worst method. To get out into the country and back to the soil for the first summer at least, may add years to one's service.

The question as to where the furlough shall be spent occasionally arises. At times one who has no strong attachments at home prefers to spend it in some hill station. This is not satisfactory. There is not sufficient change in the physical or mental environment. To spend it in Europe or Australia, in normal times, may be satisfactory so far as rest is concerned, but that essential, vital touch with the home life will be lost. The furlough should be spent in America. Occasionally a choice of climate will be required, but usually it is the most satisfactory to get back among former friends in or near the place from which one went to the field.

## STUDY AND FURTHER PREPARATION

It is only in recent years that much attention has been given to definite courses of study during the



furlough period. However good the initial preparation may have been, each missionary finds himself in need of special preparation for his particular work. Missionary work is becoming more and more specialized. Even if one could know just what his field and work were to be, all training before he goes to the field must be general. The one who thinks that he is taking the most specialized training will find that it has only been general after all. The real special training must come after one reaches the field. The furlough will offer the opportunity to complete some of this special study.

Then, too, there is great need for some time to be given to study in order to bring one up to date in the intellectual world. It may often be true that the special training can be secured on the field as one goes on with his work, and that what is more needed during the furlough time is the opportunity to get back into the intellectual currents of the world.

Still another reason for spending time in an educational institution is that there is an inevitable tendency for a missionary to grow one-sided in his work. In order to be a success he must "think black" or some other color. He needs the corrective of a time spent in a large, progressive educational institution. There is a tendency to become dogmatic, because of isolation and the possession of unquestioned authority, and such study will correct this. And there comes from sitting in the classroom and associating with professors and students, a stimulus and a rejuvenation which can be secured in no other way.

Every growing missionary is a student continually while on the field. Aside from the study which

his daily work demands and stimulates he keeps some special line before him. But the demands of the work are so many, and he finds so little undisturbed time, that he longs for an opportunity when entirely removed from the work to correlate his ideas, work up some of the material which he has accumulated, and bring his studies up to date. For these reasons, and because the modern missionary is meeting some of the keenest minds in the world, and world conditions are such that the demands on him are going to be greater rather than less, he may well give time to study while on his furlough.

The lines of study will be determined by the end in view. Medical men and women will naturally take some special work in further preparation for the particular needs of their own work. Educational missionaries will wish to perfect themselves in that which they teach. The general missionary will find the greatest variety of interesting and useful subjects. Some will wish to make up something omitted from their original course. Others will have some specialty which they are investigating and for which further study is desired.

There is another line of preparation which has received but little attention, and yet is of no small importance. That is preparation for producing a native literature. There is but little Christian literature in any mission land. Often there is great need for the production of text-books for seminaries, and also for schools where there is no government system. To get material into shape for one or more such books, doing the work in connection with a good educational institution, meanwhile taking lectures on the subject if possible, and consulting



professors, may be the most desirable form of study, and is certainly a form profitable for the work. On returning to the field the work may be put into the vernacular, or revised with expert help if originally done in the language in which it is to be printed. Some of our most useful books have been produced in this way.

The Board of Missionary Preparation suggests the following subjects from which choice could be made.

- (a) Biblical, theological, philosophical.
- (b) History, literature, and the religions of the field.
- (c) Recent development in thought or technique in the missionary's own profession; e. g. medicine, education.
- (d) Social subjects bearing on present day movements.
- (e) Subjects omitted from the missionary's early education, need of which was discovered in service.
- (f) Special preparation for new lines of work (e. g. for Moslems in India, China).
- (g) Survey courses for intellectual and spiritual stimulus.

Where should this work be undertaken? As to country, it should be done in America. A short course, e. g. on tropical diseases, might with profit be taken abroad by doctors, and occasionally similar advantages might be found for other special studies abroad. With present disorganized conditions in Europe, it is not probable that the question will arise for many years. But it should be remembered that it is the life of the American educational institution which is needed, almost as much as is the actual study.

Some of our best universities and other schools are now offering courses especially for missionaries. There are also schools for missionary preparation. Information can always be secured from the Board. One point should be kept in mind, and that is that it is far better to take the work in an institution where one comes into contact with the largest range of intellectual life, rather than to study in a company composed largely of missionaries.

Reference has been made to the possibility of visiting other lands on the return journey. This is of great educational value, as well as of physical. The medical missionary may well spend a little time visiting medical institutions, not alone missionary. The educational missionary may be able to get into touch with educational work the world around. Field missionaries will derive much help from studying social and religious conditions in other lands. And all will receive an intellectual stimulus from visiting the lands and cities of the world's history.

Special attention may be called to the ease with which Palestine may be visited in normal times by those traveling via the Suez Canal. It is but one night's run from Port Said to Joppa, and all steamer tickets are good on the next steamer of the same line. It is surprising how few missionaries have availed themselves of this opportunity. The time when missionaries are returning from their fields, the spring of the year, is an admirable time for visiting the Holy Land.

How much time should be given to study while on furlough? This will depend on the end in view, and also on health and other conditions. In some cases, especially on the first furlough, it may be

justifiable and wise to take an entire school year. Even this need not prevent deputation work, as post graduate studies allow of considerable freedom, and Sundays and vacations may be utilized. If the missionary has not some goal in view which requires the entire school year, perhaps a term or semester will be all that is necessary or advisable. It will not usually be wise for a missionary to undertake this systematic study except on the first and second furloughs.

To make this study time the most effective the missionary should prepare for it during his preceding term. He should get into touch with the educational institution of his choice as soon as possible, perhaps even before he sails for the field. Usually, however, he should not decide on a course of study until some time has been spent in the work. Any enterprising professor or faculty will appreciate the possibilities in the work of a missionary student. He lives in the midst of some of the greatest opportunities for investigation. His position as a missionary lays open for him information which no government official, and no traveler or other student can secure. His choice as to a final thesis is almost unlimited, and he may work it up from the soil, while the student at home usually must work his up from a library alcove. During the term of service valuable material may be collected. At the same time some reading or study may be carried on which will make it possible for the missionary to enter for advanced standing.

There are advantages in working for a degree. The work will be more thorough. It will be more likely to accomplish its end. It will be more certain to be completed. Moreover, work for a degree will

secure the best help from the educational institution, as it in a way repays the school. It should also be remembered that a degree is an asset in the Orient. Every added degree gives added prestige.

This study on the field and collection of material, instead of taking time from more direct missionary service, may be of great help to that work. The native man has great respect for the foreigner who is an authority on some subject connected with the native's land. Often such knowledge will give the missionary a standing which he could secure in no other way, and the accuracy of his information in these subjects will give confidence in all that he teaches.

Furthermore, the making of investigations throws one into direct contact with the people. If his attitude is sympathetic the native people will gladly help him. They will appreciate his interest in their land. Great assistance will be discovered in securing a point of contact, without which all work is useless. To come to a village and begin at once to talk religion may repel. To talk about the land and cattle may establish the point of contact, but it adds nothing to the missionary's knowledge. If one can begin to talk with the chief men of the village about the history of the locality, the ruins of yonder temple, the traditions of some petty king, the folklore of the people, the social conditions, medical practices, native methods of education, the soil and agriculture, or any one of a multitude of useful subjects, he will establish the point of contact which may save him hours of time. At the same time he will have added to that valuable collection of facts which should be filling many note books, to be kept for later work.



Naturally the investigations will be along one special line. It is well to use a camera freely, for there is scarcely any subject for study where it will not be helpful. The right kind of illustrations will add greatly to the acceptability of a thesis. A labor saving device is to have one of your brightest helpers take the notes. It is awkward and laborious for the missionary to do so, and often impedes conversation. A bright helper, who comes to know just what the missionary is after, sitting near by with pencil and pad, can take the essential points in the native language far more effectively than the missionary can. Incidentally the missionary will discover that his helpers gradually learning what he is interested in, will gather and bring to him all kinds of most valuable information.

## DEPUTATION WORK

Visiting the churches is one of the important features of the furlough. For the missionary himself it is necessary. By it he comes into contact with the people whose representative he is. He secures and holds a constituency. He is stimulated and refreshed in every way. He makes friendships which are his joy and comfort when he is again on the field.

For the churches this work is all important. A live church must be a missionary church, and there is nothing to compare in promoting this life with the visit of an enthusiastic missionary. Then the churches must always be the support of the work, and nothing else equals in money-raising power the visit of the right kind of a missionary. Moreover, if the work abroad is to continue, new workers must



be continually coming into the service. It is probable that the majority of missionaries received their first impulse to take up this service, from the visit to their church or home of a returned missionary.

So important is this work that one should not think of his furlough as his to dispose of exclusively for rest or further preparation. He should recognize that as a representative of the great missionary work, he owes a great debt to the churches which support it, and that he in turn can give them a service which no one else can render.

The missionary has many things in his favor as he comes to the churches on his return from the field. His welcome is certain because of his long absence and the high regard in which his work is held. His coming is anticipated because he has had experiences of unusual interest which he will probably relate.

He has great advantages over other speakers who come before the churches. Except in unusual cases he does not come to raise money. He comes to report on a work to which the church has long been committed. Sometimes the church considers him a hero. His message is one which does not compete with that of anyone else. He has had an opportunity to collect the most interesting material. In every way he has advantages over other speakers.

But notwithstanding all this, the returned missionary often finds himself under very evident disadvantages when it comes to making an address. For years he has been in a foreign land where everything is different. He has almost surrendered his own language in an effort to perfect himself in a new one. He finds that the English does not come again readily. The foreign word is ready, and he

hesitates. He has developed a "throaty voice" in his efforts to articulate foreign gutturals. His gestures are gesticulations, very expressive in the East, but ludicrous in an American pulpit. In every way his life and foreign public speaking have unfitted him for speaking in English.

So the missionary is often pained and humiliated to learn that as a class the foreign workers are not highly rated as speakers. At times he finds himself given an insignificant place on church and especially convention programs. Often the reason for this is no discredit to the missionary. But in any case he should endeavor to be so acceptable a speaker that he can take any place on any program with credit to himself and the work. To such an end it is hoped that the following suggestions may be of some value.

The first essential of excellence in speaking is preparation. It is comparatively easy for the missionary to talk for as much time as is allowed him without beginning to exhaust his supplies of material, and in this lies his danger. The accumulations of years are in a way his preparation. These form his supply of material, but the great need is for special preparation which will organize this material. The difference between a poor product and an excellent one in almost any line is the difference in the finishing.

It is true that some of the most effective missionary speakers appear to make no special preparation, but their number is very few. They may have the peculiar gift and the necessary personality so that they carry everything before them. But let not the ordinary speaker deceive himself. To follow such an example will be to court failure. It is also a fact

that some of the addresses which seem entirely unprepared are in fact the result of the most painstaking work, sometimes even committed to memory. But the speaker has the skill to make his audiences think that they are extempore.

Preparation for this work should begin with the collection of material. The missionary should plan for his furlough during his entire term of service. When he first reaches the field everything is new and interesting. After seven years these same things are so commonplace that he does not even venture to use them in his addresses. He should remember that his audience is where he was seven years before.

It is well to keep a note book from the very first, and to record incidents, impressions, newly acquired facts, anything which on the day it is written seems of interest. There is nothing so interesting as a human being, so notes on people, interviews and conversations, sufficient to recall the person, are useful.

One method is to have the home letters kept on file. Then write fully in these letters, keeping the thought in mind that some day you will go to them to recall the things which you wished to preserve. In the multitude of cares and new experiences it is surprising how the first impressions depart, and how the incidents are forgotten. Have some system for preserving them.

The missionary should be an alert and accurate observer. Recently a man who had been listening to an address by a traveler returned from China, made the remark that it was strange that missionaries were not such careful observers, for this traveler had learned more about China in three months than the ordinary missionary would in

twenty years. After deducting from this statement the things which the traveler had learned which "were not so," and remembering that in all probability the traveler secured his best material from missionaries and simply had more skill in knowing what would please an American audience, the fact still remains that many missionaries are poor observers. Life soon gets humdrum, and the work is strenuous. However a missionary should continually cultivate the power of observation.

Modern missionary work has so transformed conditions in the mission compound, and often in the nearby villages, that it is quite possible for one to live an entire term in the mission bungalow, mingling with the Christian community, with an occasional visit to some hospitable non-Christian home where everything is specially prepared for the call, and actually know very little about the life of the people. If the missionary wishes information and first-hand knowledge of the land and people, he must go out after it, seeking experiences and observing carefully. He must not trust to impressions and information which naturally come to him.

Special study should be made of the religion of the land. It is not sufficient to trust to what one picks up. Missionaries have lived long in foreign lands, have been fairly successful, and yet have injured the value of their work abroad and at home by erroneous and confused ideas of the religious beliefs of the people, or by lack of accurate knowledge.

One should become well informed on the land of his work. He should know its history as fully as possible. He should be acquainted with all the present day movements which affect the country. He should know about all the national leaders, the



various movements in the political and social life. This kind of information will be of great value while on the field, and will form the foundation for addresses at home to which they will add much dignity and weight.

Pictures are valuable. The missionary should use a camera, and be sufficiently expert to get results. As time goes on he may be able to teach one of his native helpers to use the camera. This saves him time, and also the helper can often secure pictures which it would be impossible for the missionary to take. Native photographers are becoming more numerous. The missionary may often get into touch with one, and for a reasonable expense secure many rare pictures. He should tell the photographer what he wants, and then be willing to wait for it. For instance, he may wish a picture of a certain idol ceremony, and the photographer knowing this will in time get him the picture, where he would never think of taking it if he had not been previously informed. Other views may be purchased outright, but it is the picture with a history which is most valuable, even though it is far inferior to the purchased print. The use of pictures will be taken up in connection with remarks on stereopticon lectures.

Curios should be secured. These do not require any great outlay of money unless one so chooses. The articles of everyday use are by far the most interesting. Missionaries who have started out in deputation work with an elaborate display of rare curios, have often soon discovered that they could do more effective work with a leaf plate, a native comb, a wooden spoon, a native doll or two, and a few other such unimportant articles. Cos-



tumes are useful, especially in the work of lady missionaries, and should be secured. If a costume has a personal history, so much the better. Small idols, and other simple paraphernalia of worship are useful.

The investigation of some one special subject, as mentioned under Study and Further Preparation, will be of great use in the work of speaking at home. If one is making a special study of folklore, or history, or social customs, or some other subject, it will give him insight into many other lines, and will also greatly increase the esteem in which his addresses will be held. The note of authority with which he can speak on his special subject will add influence to any subject which he may take.

After all the collection of material, and the general preparation, which have gone on through several years, comes the preparation of the address itself. This is usually the weak point with the missionary. The selection of wrong material, the lack of organization of material, the lack of definite plan in the address, all very much impair the message. With the best possible material in great abundance, no missionary should ever be satisfied with any but the most effective use of it.

The address should be prepared. It is well to write it out. Many changes may be made in delivery, but the best results will be secured by careful writing. Missionaries, as well as other speakers, would often be astonished, and even humiliated, if they could see stenographic reports of what they really said. Writing will do much to correct these defects.

The object of the address and the psychology of audiences are two points to be kept in mind. One

may interest his hearers, and at times shock them with striking portrayals of conditions, and yet get almost no results. Another, using the same material would organize it in such a way as to carry the audience along the chosen road, and when the telling illustrations were used they would carry all before them for the objective in view. In general, the address should be informational at the beginning, leading the minds of the hearers into a full understanding of the subject. As the address proceeds it should attempt more and more to reach the emotions, reserving the telling incidents for the place where they will clinch the thought, and move the hearers to the result or action desired.

One should not be afraid to prepare a "statesman-like address." The general knowledge of missionaries is often under-rated. Unwise advice is sometimes given them, to the effect that they shall not try to make a formal address, but just tell incidents of their work. No one but a great genius in such lines, following this advice, will ever be much in demand as a speaker. One should not hesitate to undertake a large and ambitious subject. Missionaries are often considered good authorities on native churches, but not on national or world movements. This is often because they hesitate to undertake the larger subject. But no one should attempt such a subject without the most thorough preparation.

But even in the address which attempts large things the convincing part will be the illustrations. The incidents related are what make it effective. Note the addresses of the most popular missionary speakers. After setting forth their general premises, and laying the foundations of the address, often the

remainder is almost exclusively incidents and illustrations. Perhaps this is the reason for the common advice to missionaries to tell incidents almost exclusively. These effective speakers tell the incident, not for the incident's sake, but as a part of a well thought out plan. For example, details about village schools may be of interest, yet really arrive nowhere, but let the speaker take such a subject as, "The Educational Reconstruction of an Empire," and if properly handled it will challenge attention, and incidents and illustrations will make their point. Such an address might well consist very largely of incident, and yet it would be in altogether a different class than if the speaker should begin in such manner as, "Now I am going to tell you something about our native schools." One must of course remember the suitableness of the occasion. The simple telling of stories may be the ideal method for the Sunday school or other places where a larger and more thoughtful subject would be sadly out of place.

It is well to prepare several addresses. One may not have an opportunity to use them all, but the time will not be lost. Have a lecture on the Child Life of your mission land, and you will often be invited into exclusive circles to deliver it. Prepare another on the Feminist Movement in the land of your labors, and you will have access to women's clubs. Another on the government of the land will secure opportunities before political clubs and in educational institutions. Have a short popular address suitable for high schools. It may be on Child Life, Education, or some other subject supposed to be of interest to youth. It should be replete with humor and incident. It is not difficult for

the local minister to secure an invitation for the missionary to speak in the schools, and such an address given during the day will fill the church for the evening service.

Other subjects may have to do with the history, folklore, peculiar customs, educational systems, commercial opportunities, medical conditions, and similar topics. A good variety of well prepared addresses on such subjects will give the missionary almost a triumphal procession. It is of course to be remembered that these are the more occasional subjects and that one must have two or three strong addresses such as are suitable for the Sunday services, giving that which the people should know of the missionary work.

The true missionary will of course realize that his business is not entertainment, nor even instruction. But even in those cases where it does not seem wise to say anything definitely religious, the very fact that the missionary is a red-blooded person, capable of discussing up to date subjects in a way which will hold his audience, and yet with a passion for his work glowing through his entire address, will often be the only application needed. But the address may with propriety in practically every case show that the key to the situation is Christianity, and even though missionary work is scarcely mentioned, may be the most effective presentation of the mission cause. It is possible to have an address on Commercial Opportunities in the Orient, and make it of such value that one will be invited to deliver it before commercial clubs, and at the same time leave the hearers feeling that the only commercial hope of the East is in the progress of Christian civilization.



After preparing several addresses the speaker will naturally draw from one and another when he is delivering only one or two in a place. It is safer, however, and he will be more sought after, if each address is so good that it does not need to borrow from another.

One should get assistance in the matter of preparation and delivery. It is to be hoped that in time there will be regular setting-up conferences where this matter will be taken up thoroughly. The missionary has not been accustomed to hearing adverse criticisms on himself in the Orient. The attitude of the eastern lands is that of laudation. It is sometimes difficult to put oneself under supervision. But it should be done rigorously. Often a professor of English or Public Speaking will be glad to give assistance, and will usually be frank. A teacher of elocution may well be consulted regarding the voice and gestures. Usually this assistance can be secured practically without expense. Some of our greatest preachers have for years in their younger ministry put themselves under the direction of an expert in these lines who would attend the Sunday service, and spare no suggestions afterwards, even though it might not be pleasing to the preacher's pride.

The speaker may also study himself and do a great deal to perfect his addresses and their delivery. He will soon discover from the effect on the audience what is most effective. Some valued incidents will be found to be misunderstood or to give the wrong impression. These should be omitted. Other features of the address not so highly valued will prove to be always effective. The address should thus gradually grow and become perfected.



Great attention should be given to delivery. Often an inspiring address fails because delivered in a monotonous voice or lifeless manner, or because of some mannerism which might easily be corrected. Usually the intense interest of the speaker in his subject carries him over many of these defects, but no address ever comes to its possibilities unless well delivered.

In planning the addresses a stereopticon lecture should not be neglected. It has already been suggested that the missionary should take and collect pictures. They may be used in various ways, but the great object of gathering such views is for the forming of the stereopticon lecture. Pictures should not be shown unless they are good. Some excellent photographs do not make good slides, and vice versa. If a picture does not show up well it is better to leave that slide out. It is advisable to have many of the pictures colored. They always please the children more than the plain views. It is a great pleasure to build up a stereopticon lecture. The work is continuous, and the lecture continually improves. Many churches now have stereopticons, and the missionary need not carry an outfit unless he is making a tour of country and village churches. Often in such a case it is possible to get some one who has a lantern to go and attend to the details. Many missionaries, however, have their own lanterns, and thus are independent.

In practical use the stereopticon lecture is of great service. Advertise a missionary address for a week night and there will be less than a prayer meeting attendance. But advertise a stereopticon lecture properly, getting an opportunity if possible to speak in the schools in the afternoon, where religion and

missions are of course not specifically mentioned, but at the close of which it is announced that in the evening the speaker is to show views of the land of which he has been telling, and the house will be crowded at night.

A common weakness in this work is that often the lecturer simply shows pictures, telling the story of each. This may be interesting, but it gets nowhere. The available pictures will of course determine the address, but there should be an address which the pictures illustrate, rather than remarks describing the pictures.

A general outline for a stereopticon lecture might be somewhat as follows: (a) Travel pictures; a few showing the journey to the mission land. (b) Travel pictures in the mission land; a few showing the places which a tourist would visit and which the missionary sees in his journeys. (c) Every day life in the mission land. Under these there may be many which will be entertaining and even amusing. This is the place to capture the audience. (d) Religion and superstitions. These will show the great need of work, and one should not hesitate to include a few showing the sad results of non-Christian religions. (e) Life and work of the missionary, showing home life, methods of travel, touring work, schools, incidents in the work, etc. (f) Results of mission work, showing contrasts and changes. The closing pictures should have a strong appeal.

The usual deputation experience is to have but one evening or a Sunday in a place. If it is the evening of a week day, usually the stereopticon lecture must be used if an audience is to be secured. For the Sunday the missionary should be prepared

to speak in the morning, address a men's class, then the entire Sunday school. He should have something ready for the young people, and then the stereopticon lecture, or his most popular and effective address for the evening. Often a union service can be arranged for the evening. Sometimes an afternoon appointment will be added. Such a day, strenuous as it may seem, if well prepared for will not be unduly wearisome, as it has no responsibilities and requires no new preparation. It will only remind the missionary of some of his active days on the mission field. In the large number of churches which seldom hear a missionary, a day like this will be talked of for years afterwards.

## OTHER SUGGESTIONS AS TO DEPUTATION WORK

What churches shall be visited? This is usually settled in consultation with the secretaries. A large amount of choice is generally left to the missionary, so he may well consider the subject.

It is natural to wish to visit the larger churches, but the wise missionary waives the honor and is attracted by the smaller places. The large city churches are continually visited by leaders in every line, and it is for that reason the more difficult to make an impression. But the smaller churches do not have these opportunities. Missionaries are rare visitors, and their message is heard with great interest. Often the congregations are actually larger than in the city churches. The strain on the speaker is less, and tangible results are often greater. The missionary will bring joy to the hearts of the pastors who are in need of fellowship, and are re-

moved from Monday ministers' meetings. He will be more likely to discover untouched resources here. The greater number of our missionaries come from the smaller places. In these smaller centers it is easier to get opportunities to speak in the schools and before other bodies. The missionary may completely capture such a place at times.

An excellent plan for making dates is to have some one in an association arrange a complete tour of the churches of that association. Often an old friend or classmate will be glad to arrange a series of dates in his vicinity. Personal correspondence may be had with friends, and tentative dates arranged which are to be filled when the missionary gets into that section. Secretaries will plan itineraries, and often have definite plans for the work of the missionary which should be given precedence.

The personal touch of the missionary when he is visiting the churches is all important. He has many advantages in the matter of being an interesting personage. Let him have a few curios, a snake skin, a dagger, and a few hair-raising stories, and the boys will throng him. He can easily have a good supply of foreign postage stamps, and the boys and girls will be after him everywhere. Foreign coins are always in demand. A dollar's worth of *cash* from China or of *pice* from India will make a supply sufficient for hundreds of collectors.

Attention to these little matters will make the missionary the center of attraction for the time being, and many will date their interest in missions from that visit. One should not be afraid of stirring up the spirit of romance and adventure in the young people. It is a great asset for foreign service, and the best missionaries have been influenced



by it throughout their careers. The missionary must come with enthusiasm and a happy face, a caution very seldom required. By all means let him avoid the sanctimoniousness and other-worldliness of the typical story book missionary, a type fortunately very rare in actual life.

When on deputation work one should take names and addresses, especially of young people. In each place visited the names of two or three key people should be secured. When the missionary returns to his field a mailing list should be made out of those to whom reports, circular letters, etc., may be sent. A short, personal letter is more valuable than any amount of printed matter, and so far as possible these should be written. Often the two methods may be combined. A report of the work may be enclosed with a personal note. For the effort required there is probably no other work ever done by the missionary which brings greater results than this.

The missionary should be very careful with regard to all courtesies in connection with entertainment. He is usually cared for in a private home, and while often he wishes for the rest of a hotel, yet the good accomplished by the personal touch will repay for any burden which it adds. This entertainment should never be considered as a business matter, but one should remember that in nearly every case he is considered an honored guest. A note of acknowledgment and appreciation should always be sent from the next stopping place, or as soon as possible, to one's hostess. Attention to these matters means much to the missionary in his increasing number of friends, and it also means much to the work which he represents.



The missionary should remember that he represents the Foreign Mission Society, and he is responsible for its good name. Doing work ten thousand miles from the home base, and conducting all business by correspondence through a series of years, is certain to put the missionary out of touch to some extent with the home Board. One of the objects of the furlough is that he may re-establish a cordial relationship, and that he and the secretaries and members of the Board may come into the most harmonious relations with the fullest mutual understanding.

While at times in the past there has not been given much opportunity for this, the present policy is that closer relations shall be established between missionaries and the Board during the furlough. Every opportunity to meet secretaries and Board members should be made use of. Invitations to be present at Board meetings or conferences should always be accepted if possible. Usually the result of the use of such opportunities will be complete harmony of views. The missionary will get the point of view of the Board and secretaries, and in turn they will appreciate the views of the one who knows the work most intimately and is putting his life into it.

But in any case, the missionary, as he goes among the churches, must remember that it is a matter of honor that he be loyal to the Society which he represents. It is in no case necessary that he discuss either publicly or privately any policies with which he does not find himself in full agreement. Such discussion should only be had with official members of the Board or in business meetings of the Society. In the churches there is no need to present anything

but the great message of the work itself. To criticise policies at such times is not loyal or honorable, and may do great injury to the work.

Shall a missionary raise money? Formerly this was his chief work when visiting the churches. The present system is far better. It is impossible for a good missionary speaker to make an address without someone wanting to give money, and often they wish to give it for the definite work which he has been representing. What shall he do about it? To say that specifics should never be received may quench the smoking flax, and a contributor may be lost. In general when one wishes to give for a specific purpose, the money should be taken and applied as directed.

There are cautions to be observed, however. One is that the address should have as a result increased giving to the work in general, rather than to lead to specific giving. To lead people to give for one purpose is not only unfair to other interests, but destroys the basis of the best missionary giving. One should consult with the pastor in these matters. At times he may advise that the donor has never given before, and by all means the gift should be taken without restrictions, in order that a new missionary giver may be developed. In other instances it may be possible to arrange so that the gift shall come within the apportionment of the church, and still satisfy the giver. Usually it is entirely satisfactory to designate the money to some specific work already within the general apportionment of the Board. Where a church has fully met its apportionment, it is often a good piece of work from every point of view to get an extra offering for some specific purpose, as for instance, building a hospital. This of course

would be done only with the consent and on the advice of the Board, and the church should understand that this was an extra offering, in addition to what they give through the regular channels.

Another form of work for the missionary on furlough is that of writing for publication. Every missionary should try it, and see if he can make it a success. Often one may be surprised at his own abilities, and is able to get articles accepted by leading publications. Such periodicals will pay for accepted articles and for all pictures used. If missionaries would do the work of study and preparation as indicated above, they would often find their articles in demand. To succeed in this work is to reach a larger hearing than is otherwise possible, and it adds dignity and strength to all missionary effort. Such an article in a secular magazine will give one a standing otherwise impossible to secure.

So let the missionary prize his furlough as a rare opportunity, such as any man might covet and but few ever enjoy. Let him undertake it as seriously as he does any other part of his work, thinking out his plans, in which it is hoped these suggestions may be of slight assistance. Let him not covet any Saul's armor, but preserve his own individuality while perfecting his work in all possible ways, and the furlough will be a joy to himself, while it contributes to an extent beyond all computation to the advancement of the Kingdom of Christ.

For additional literature or information regarding the work of the American Baptist Foreign Mission Society, write to any of the following:

1. The District Secretary of your District.
2. Literature Department, Box 41, Boston, Mass.

For information regarding gifts, write to

J. Y. AITCHISON, Home Secretary,

Box 41, Boston, Mass.